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*On Justification.*

**T**HE doctrine of Justification is a principal pillar in the Christian scheme. Justification by faith has ever been held by Protestant divines as one of those fundamental doctrines, which are essential in the gospel salvation. It was a favourite saying with Luther, that with the doctrine of Justification by Faith, Christianity must stand or fall. Justification is usually connected with faith. This is done by the Apostle Paul. "Being justified by faith, we have peace with God." No one of our fallen race will ever be justified but by faith. Still, justification and faith are, in their nature, totally different. The former is an act of God, the latter is an act of the believer. We shall attempt, in this essay, to illustrate the scripture doctrine of justification.

Justification signifies, strictly, the acquittal of a person from guilt or blame, according to the rule by which he is judged. Whatever be the principle or rule by which the character or conduct of

any one is examined, if, according to the principle of trial, he is acquitted, he is then justified. He is considered, thus far, as just, and without fault. A person is arraigned before a civil court on the charge of theft. The principles on which his guilt or innocence is to be determined are the nature of the crime of theft, as declared by the law, and the evidence which is regularly produced against him. If, on these principles, he is not found guilty of the charge the law declares him to be just. Pilate said concerning Christ, when he had been accused by the Jews and brought before him for a judicial trial, "I find no fault in this man." It was, indeed, most true, that there was no fault in him, but the Jews probably understood the governor to say, and they were not bound to understand any more, that he found no proof of any fault of which Jesus of Nazareth had been accused. If he did not, he was bound to justify him, as he did most solemnly, when he declared "I am innocent of the blood of this just person."

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According to all rules of human judgment, the characters of men are to be determined by visible evidence. This principle is often recognized by the word of God. It is said by our Lord, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" By this rule of judging visible conduct, the characters of all men are to be judged by one another, and, by this rule, they are to be justified or condemned. We know that this rule is defective, but it is all that we have, aside from the general testimonies of the human character given in the word of God, and, according to it, our judgment is to be determined. It is on this principle that certain characters are called just in the Scriptures. Not that they are without fault in the view of God, or according to the purity of the divine law, but that, according to the rules of human judgment, they are to be considered just. It is said of Noah, "Noah was a just man, and perfect in his generations." The patriarch who was saved from the destruction of Sodom is called "just Lot." Of the husband of Mary it is said, "Joseph her husband being a just man." And of John the Baptist, "Herod feared John, knowing that he was a just man, and holy." The Evangelist says of Simeon, "The same man was just and devout." "The memory of the just is blessed."

A person is justified, when a fault laid to his charge is satisfied, or taken away. One that owes a debt, is justified, as soon as the debt is paid: whether it be done by the debtor or some other person. If the law condemn an offender to a fine, the fine being

paid, he is justified. If the offender be unable, of himself, to discharge the fine, if it be done by a friend, it is still the same. If the law adjudge an offender to corporal punishment, or to a period of confinement, or to a term of hard labor, the sentence of the law being executed, it has no further demand on the delinquent, he is thenceforth considered innocent, and is as fully justified as any one that never transgressed.—The practice of vicarious suffering, of one person suffering for another, is little known to human laws, in cases which are usually denominated criminal; yet instances sufficient for illustration have actually occurred. There have been cases in armies, where one has been condemned to a severe corporal punishment, and a part or the whole of the punishment has been voluntarily taken by another. In such a case, justice is satisfied, nothing more can be demanded, and the delinquent is justified. Persons, in a state of extreme suffering at sea, have cast lots to determine which one should die, to be made food for the survivors. The lot having designated the individual, another has voluntarily offered to suffer in his stead. This is sufficient, and when this is accepted, there can be no claim on him who was designated by the lot.

The subject of sureties is well known to human laws. This principle is recognized in cases of crime, as well as of debt. An offender is bound over to his good behaviour. He has one or two sureties who engage, under a certain forfeiture, to be responsible for the good conduct of the delinquent. If he do not continue in a compliance with the requirement of the laws, the punishment, ac-

cording to the conditions on which it was accepted, falls on the sureties. So far as the penalty falls on the sureties, the delinquent is exempted from suffering; for by whomsoever the penalties are borne, the law demands no more than their execution. This being done, the offender is justified.—For an illustration of this sentiment, we have a very beautiful portion of sacred history, taken from the book of Genesis. When Jacob's sons were going a second time to Egypt, and their father hesitated to let Benjamin go with them, according to the requirement of the lord of the land, Judah said to his father, "Send the lad with me,—I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, then let me bear the blame for ever." Judah was surety to his father for his brother; if Benjamin had been lost, he would have considered his own life as forfeit to his father, who, upon the principles of surety, would have had a right to have taken it. Judah becoming responsible, whatever enemy had assailed them, the father would have been required to look to none other than him for the life of his youngest son. It seems it was so understood. For when Joseph required that Benjamin his brother should be left with him, Judah said to him, "Thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now, therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren." The lord of Egypt claimed that Benjamin should be made a per-

petual servant. Judah, as bound to his father by his suretyship, offered himself to be the servant, and desired that his brother might be released. This offer might have been accepted with propriety, and Benjamin, who was to be enslaved because the silver cup was found in his sack, would have been acquitted and justified.

In these various views of the nature of justification, we find it to be an acquittal of a person of guilt or blame, according to the rule by which he is judged. It is not necessary that a person should be without fault, that his character should in all respects, be unexceptionable; but, according to the principles on which judgment must pass, he is considered as undeserving of censure, and thus is justified.

It may be proper to observe further, that justification takes place on two accounts; where a person is innocent, and where one has borne or satisfied the penalties of the law. In view of law and justice, every person who has not broken the law is always considered just. Such an one is deemed to be deserving of all the protection and favor which the law can confer. God says, even to Cain, "If thou doest well, shalt thou not be accepted?"—On the other hand, when one has broken a law, and incurred the penalties which it denounces; having satisfied those penalties, the law has no further claims against him. In whatever way this be done, the law can demand no more, and must justify the offender. He has now the same right to its protection and favors, as the most innocent of its subjects.

The justification proposed in the gospel is of the same general na-



ture with what has now been described. It refers, ultimately, to that acquittal and acceptance which Christ's people will receive from him, in the day of final retribution. All the children of men are sinners against God, and are condemned by the appointments of his holy law. The language of the divine law is, "The soul that sinneth shall die;" of course, every sinner is exposed to eternal death. No one, then, can ever enjoy the favor of God, unless justified in the view of his law. We have seen the principal ways in which a transgressor can be justified. These may be included in answering the demands, or bearing the penalties of the law, by himself or another.—In the latter method, by a mediator, comes the justification of the gospel. The justification provided in the gospel is the justification of the wicked. The Lord justifieth the ungodly; "for all have sinned and come short of the glory of God."—This justification is a perfect acquittal of the transgressor, from every degree of guilt, and a cordial restoration to the favor and mercy of God. "There is, therefore, now, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Many of the believers at Corinth had been partakers of the same corruption of character which was conspicuous in many of the inhabitants of that city, yet they are told by the Apostle, "but ye are washed,—but ye are justified."

We will now proceed to point out the grounds on which a sinner is justified before God. In considering these, we should take into view what has been done by Christ Jesus for the justification of

the ungodly, and what he requires of his people, in order that they may become partakers of the blessings of his grace. Both of these are essential in the Christian scheme; and the omission of one of them, or placing too much dependence on one to the diminution of the importance of the other, has been the occasion of a great portion of the errors which have afflicted the Christian church.

The true ground of the justification of the sinner is the righteousness of Christ. By the divine law, every transgressor is condemned to eternal death. This law being equitable in all its requirements, and just in all its penalties, they cannot be remitted or relinquished in any degree. The safety of the universe, the honor of God, and the security of his truth, all require the execution of these penalties. These have been executed upon Christ, the holy and divine Mediator. He has borne the curse of the divine law; he has endured its threatening; he has satisfied its demands, that, now, without doing any violence to this law, without disregarding any of its claims, God can justify the penitent believer.

Here it will be proper for us to show what has been done by Christ Jesus, for the vindication and satisfaction of the divine law, on account of which his people are justified. The character of Christ, as pointed out by the prophets long before his incarnation, clearly exhibits this part of his work, whereby he suffers and makes atonement for the sins of his people. In the 53d c. of Isaiah, where the humiliation of Christ is pointed out with great clearness, it is said of him, "Surely he hath borne our griefs and carried our sorrows; yet we



did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." In this chapter, the sufferings of Christ are eminently depicted, they are declared to be endured for men, and that they are those evils which are deserved by the wicked because of sin. "The Lord hath laid on him the iniquity of us all." Iniquities, as such, could never be laid upon Christ, for there was no iniquity in him; but the punishment of iniquity, those sufferings which are the just punishment of sin, he was called to bear.—In reference to the Messiah, the angel Gabriel says to the prophet Daniel, "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity." The Lord Jesus made that reconciliation with divine justice, on account of which the iniquities of men might be forgiven, and, by which, an end might be put to the unlimited, the unrestrained dominion and progress of sin. Looking to the testimony of the Apostles, we shall find them confirming the predictions of the prophets concerning the work and atonement of Christ. 2 Cor. v. 19, &c. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.—For he hath made him to be sin for us who knew no sin, that we might be made the right-

eousness of God in him." Christ cannot be made a sinner, but he has been made to bear that condemnation which every sin deserves. In this sense, he is made sin for us, and, by virtue of that union which exists between him and his people, they are made the righteousness of God in him. They are accounted as sharing in that righteousness, which, in reality, belongs to him only, but the benefits of which are possessed and enjoyed by his people. 1. Cor. i. 30. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Christ is our righteousness and redemption: that is, those blessings are procured for us through him." Rom. iii. 24. "Being justified freely by his grace, through the redemption that is in Christ Jesus." Through the redemption which Christ has procured, and which is, for that reason, said to be in him, his people are justified. The apostle says to the Galatians, "Christ hath redeemed us from the curse of the law, being made a curse for us." That curse, that penalty of the divine law, which every transgressor deserves, has been laid upon the Lord Jesus, and for his sake, it may be taken from his people. Eph. i. 7. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Through the satisfaction made to divine justice, by the offering of Christ's blood, we have redemption, including the forgiveness of sins. It is unnecessary to introduce further testimonies, which might be indefinitely multiplied from the writings of the apostles. The sufferings of Christ in his death on the cross, in which his blood was shed,

and his soul was made an offering for sin fully satisfied the demands of the divine law, which denounced death against every transgressor. The law, therefore, cannot suffer, tho' the transgressor be pardoned and justified, for it has received all its demands.

But the obedience and sufferings of Christ have done more than merely satisfy the demands of divine justice; they have exceedingly honored and exalted God. They have vindicated his character, they have established his justice, they have exalted his law, and they have opened the way for the most glorious exhibition of his grace. Thus Christ says to his Father, by the Psalmist, "For thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up." He says again, "I delight to do thy will, O my God; yea, thy law is within my heart. I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation." In the history of the public life of Christ, as given in the gospels, we find that it was his constant and primary object to honor and glorify his Father. And, a little before his suffering, he says to his Father, "I have glorified thee on the earth, I have finished the work which thou gavest me to do." Having thus glorified and honored his Father, he may well expect that reward which is promised him for all his obedience and love. That reward he transfers to his people, and thus they are sanctified

and justified of God. The Father will, naturally, give the Son that reward which he desires; and that is the justification and blessedness of his people.

We have seen that one way in which a transgressor may be justified is by the interposition of a surety. Judah offered himself to Joseph, a surety for Benjamin his brother, on the supposition that he had been guilty of theft, and was now to be made a slave. Christ Jesus is called a surety. Heb. vii. "By so much was Jesus made a surety of a better testament.—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." He has become a surety for his people; his suretyship is accepted, and his people are necessarily justified of God. It is, thus, the righteousness of Christ, consisting in his sufferings, in his obedience, and in his prevalent intercession, which constitutes the true, the primary ground of the sinner's justification. "For all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus."

Having thus seen the dependence of the believer for justification on the righteousness of Christ, we will now enquire what is required of him, in relation to his Saviour. The believer is justified by faith. He is justified by the righteousness

of Christ, as the meritorious cause by which justification is procured for him from God ; but he is justified by faith as that act of himself by which he receives and applies to himself the justification procured by his Lord. Faith is love to Christ. It consists in believing in him, in his testimony which he has given of himself and of divine truth, with an approbation of his character and his great work, and a humble, cheerful reliance on him for all the blessings of salvation. Those who thus receive Christ, are entitled, by the promises of his grace, to a portion in the blessings of his holy kingdom. Though the merits of Christ are sufficient to procure justification for every sinner, he has never promised it to any, and has never designed that it should be conferred upon any, but those who believe in him. The condition in man, on which this justification is conferred, is not works of service, but faith in the Lord Jesus. It is that union to him by which the soul reposes upon Christ, receiving and resting upon him alone for salvation. The people of God have always been justified by faith. When God gave to Abraham the promise of a son, it is said, Gen. 15. And he believed in the Lord ; and he counted it to him for righteousness." In the 11th of Hebrews, we have a particular account of the faith of many of the ancient saints. " These obtained a good report through faith ;—wherefore God is not ashamed to be called their God ; for he hath prepared for them a city." All the extraordinary acts of righteousness and obedience noticed in these venerable saints, are declared to be the fruit of their faith. A principal part of the Epistle to

the Romans is taken up in establishing and illustrating the doctrine of justification by faith. A few passages, from the many which would be applicable to the case before us, are these : " That he might be just, and the justifier of him which believeth in Jesus. Where is boasting then ? It is excluded. By what law ? of works ? Nay ; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law.—To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.—Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ."

Faith in Christ is the act of the believer by which he is entitled to justification, because it produces a union of heart to him. He is, by faith, peculiarly united to the Lord Jesus, since he approves of his character and precepts, and, of course, possesses, in a degree, a similar temper and similar affections with him. This union is strengthened by the believer's resting upon him for all his hopes, making him his Teacher, his Saviour, his Lord, for ever. This union between Christ and his people is described in the scriptures in various ways, and in the most impressive manner. He says to them, " I am the vine, ye are the branches ; he that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing.—As the Father hath loved me, so have I loved you : continue ye in my love.—I am the bread of life ; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." His people shall



always be entitled to feed upon him, and to receive of his infinite fulness. As is said by the Apostle John, "And of his fulness have all we received, and grace for grace." This union is represented by the similitude of the head and members of one person. Christ Jesus is the head while his people are the members.—Nothing can convey a more striking impression of the nearness and intimacy of the union subsisting between believers and Christ, than his memorable prayer for them a little before his suffering. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are.—Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." For all that are united to him by faith, he prays that they may be made one with him, like that perfect holy union which exists between him and the Father. The union of Christ with his people is beautifully represented by the sacred festival of the Supper, instituted by himself. "This is my body broken for you;—This is my blood which was shed for you;—Eat ye all of it;—Drink ye all of it;—Do this in remembrance of me;—Do this until I come." Often, often, has the believer found his soul nourished, strengthened, and revived, by communing with his Lord in this holy ordinance. Often has he found that his flesh is meat indeed, that his blood is drink indeed.

It is by virtue of this near and intimate union which we thus find to exist between Christ and his people, in consequence of their

faith in him, that they are justified of God. "For Christ is the end of the law for righteousness to every one that believeth." The righteousness of the law is fulfilled in him. And his people, by virtue of their union to him, are sharers with him in those divine blessings procured by his obedience and death. In reference to this union, the Apostle observes, "Now, if we be dead with Christ, we believe that we shall also live with him." Again, "The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together." And, in view of this truth, he exclaims, "Who shall lay any thing to the charge of God's elect? It is God that justifieth; Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?—Nay, in all these things we are more than conquerors through him that loved us."—The union of believers with Christ Jesus is to be the rule of judging, by which their immortal interests are to be determined. He having fulfilled the law in their behalf, the enquiry is not, whether they are sinful or holy in relation to the divine purity, but whether they are united to the divine Emmanuel, and thus entitled to a portion of those blessings which the Father engaged, in the early covenant of eternity, to give to the Son, and which he bestows upon his people. Thus, in the

view of the law and justice of heaven, they are justified. "By him, (Christ,) all that believe are justified from all things, from which they could not be justified by the law of Moses." Neither the original law of innocence, nor the law of sacrifices given by Moses, could justify the transgressor; it can be obtained only through the mediation and atonement of Christ Jesus our Lord.

Respecting the grounds of justification, it is proper to notice one thing further. Justification, coming from God, is wholly a work of grace. Notwithstanding all that Christ has done, the sinner can have no claim for justification before God. The Lord Jesus, indeed, must have his reward, but it is for his sake, not for ours. The Father might have rewarded him in some other way, and every transgressor be lost for ever, without the least imputation on the holy righteousness of God. It is then of free grace, of mere sovereign mercy, that any of the guilty race of men are justified from their iniquities, and are not perishing in endless wrath. Agreeable to this is the testimony of divine truth. "Being justified freely by his grace, through the redemption that is in Christ Jesus.—By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." In the epistle to Titus, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." In every step and stage of its progress, the salvation of the sinner is the work of free, rich, infinite grace.

Those who are justified are heirs of infinite blessings. "Being jus-

tified by faith we have peace with God." God is the judge of the transgressor, holding the executive power for the maintenance of his law. He cannot look upon sin, he is a holy enemy of every sinner. But being justified by his grace, the transgressor is no longer at enmity, but is at peace with God, restored to his favor and love. He is justified. His sins and iniquities shall be remembered no more, for he is acquitted of guilt, and delivered from condemnation. He can thus sit down in the company of holy beings, and celebrate for ever the holy wonders of redeeming love. Those who are justified have peace with God, and thus, in every trial and darkness, they have hope. That day, which is the terror of the ungodly, shall acquit them of all the unjust imputations of the wicked; shall deliver them from their corruptions; shall separate them from every temptation, and bring them to the rest which remaineth for the people of God.

When the impartial justice of heaven shall acquit millions and millions of man's guilty race from the condemnation of sin, and justify them in the presence of assembled worlds, how infinitely exalted will be the character of Christ! Then will the God-man, the humble Saviour, the divine Redeemer, appear worthy to take the throne and reign over all intelligent beings for ever and ever.

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*Christ, the Sinner's only Hope.*

**T**ERRIBLE is the thought of cherishing a bright hope of heaven and having that hope prove, at the last, like the spider's web. Appalling is the apprehension of

building on a foundation of sand, which shall finally sink from beneath us. Sad and alarming as such a state may be, it is to be feared, that it is the condition of thousands. Who, that examines the Scriptures at all, can fail to discover, that Christ holds a peculiarly prominent place in divine revelation, and that, through him alone, the sinner must seek deliverance from ruin? But, Christ may be in the mouth of those, from whose hearts he is barred. He may be, in profession, the ground, on which they rely, while some other foundation is associated with him and claims an equal, or a larger, share of confidence. The attempt cannot, therefore, be idle, to evince, that Christ is, indeed, the only possible basis of our hopes of pardon and heaven. The proof of this point is short, but clear and conclusive.

In asserting, that any other foundation can be laid, than that which God has laid, we subvert his wisdom, we annihilate the perfection of his ways. If another foundation can be laid, the interposition of our gracious Redeemer in behalf of mankind was unnecessary, and his expiation of human guilt was an idle waste of suffering. The counsels of heaven have been exerted in vain. The most astonishing means, means so extraordinary as well nigh to stagger belief, have been employed to effect a needless purpose. The divine Being has sent a character, inconceivably dignified and glorious, into the world upon a fruitless errand. God has caused his beloved Son, in whom he declared himself well pleased, to take upon him the form of a servant, to stoop to penury and contempt, to insult and ignominy, and to every form of

contumely and abuse, and finally to submit to the most shameful and torturing death, without a benefit to be secured. Shall it be believed, that folly, so gross, has marked the course, pursued by wisdom, which never errs? The very supposition is stamped with notorious impiety; it is chargeable with daring blasphemy. *Other foundation, then, can no man lay, than that is laid, which is Jesus Christ.*

In adopting the opposite opinion we contravene express and pointed affirmations of holy writ and we implicate the veracity of God.

*I am the door, by me if any man enter in he shall be saved. I am the way, the truth and the life: no man cometh unto the Father, but by me.* We are here clearly taught, that there is access for us to God only by Jesus Christ, and that he alone is the medium, through which we can attain salvation. *Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved.* This declaration with the utmost clearness teaches us, that, on whatever other ground we may place our confidence, our dependence must be fallacious. That Christ is the only sure basis of our hope is most decisively proved by those declarations of Scripture, which affirm, that those only are safe, that those only are heirs of life, who believe in the Saviour. *He that believeth on him, is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.* Why, if there be



any other foundation,\* is Christ made in Scripture the Alpha and Omega, why is he exhibited there as all in all, in man's salvation? We cannot, then, bow with sufficient deference to the authority of Scripture, we cannot regard with adequate reverence the divine veracity, unless we admit as the apostle asserts, that *other foundation can no man lay, than that is laid, which is Jesus Christ.* But let us try the solidity of some of those grounds, on which, in the folly and presumption of their minds, deluded sinners venture their eternal hopes.

Is it on your good heart that you rely? But what heart is good in the estimation of scripture and in the view of God? It is no heart, which remains in its native condition. *The heart, Scripture declares, is deceitful above all things and desperately wicked.* The original disposition of mankind is such, the temper, which they inherit, is of that character, that they are, without exception, *by nature children of wrath.* It is no heart, which is merely influenced by the social affections. It is no heart, which is simply, in a good measure, free from the wrathful, malignant and sordid passions, and endowed with a mild, amiable, friendly and generous temper. It is a heart renewed by the grace of God. It is a heart animated by the spirit of the gospel, possessing the virtues and practising the duties there prescribed. But one of the first duties, one of the highest virtues, which the scriptures enjoin, is faith in Christ. *This is the work of God, the work, which he pre-eminently requires, that ye believe on him, whom he hath sent.* No heart, then, can be good in the divine

view, which is a stranger to faith in Christ. But, with your good heart, even allowing it to be as excellent as your most overweening self-love ever prompted you to imagine, still, if the word of life be true, you are lost for ever, unless you believe in Christ. *He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.* What language could affirm with more alarming emphasis, that, let your character, let your life, in other respects, be what they may, still, unless Christ be the ground of your confidence, the basis of your hopes, you must inevitably sink in ruin.

Is it on the inconsiderable number, as you suppose, of your offences and on their venial character, that you rely? On your pitiable delusion respecting your life and on your extreme ignorance of the turpitude of all sin, I will not dwell. I will simply observe that there is not a single child of Adam, who has not heaped offence upon offence, and added sin to sin, till vast and multiplied is the amount of his iniquities, and that, in the view of Scripture, there are no small transgressions; that, in no case, can it be a trivial crime to trample under foot the divine authority, and to violate the divine injunctions. I merely would caution you to remember, that, if you hope on any other ground, than confidence in the merits of Christ, for absolution at the divine tribunal, you must come there with pure hands, you must approach it, not stained with, as you may vainly think, a few, slight crimes; you must appear with a substantial claim to absolute innocence. Hear on the subject the

decision of divine truth. *Cursed is every one, that continueth not in all things, written in the book of the law to do them.* He, who, for his offences, is called to the bar of human justice, will in vain seek an acquittal by alleging, that he has committed the offence, with which he is charged, but seldom, and only in some of its lowest degrees. An admission, that the crime had been perpetrated, though in but a single instance and in its least odious form, would ensure conviction. Unavailing must be such a plea, even were it true, at the bar of God. The utmost extent, to which, with effect, it could be urged, must be, an extenuation of guilt, and an alleviation of punishment.

Is it on the many virtues, which you have practised, and on the faithful performance of your duty hereafter, that you place your dependence? Do you hope for safety, because your good actions may be equal to your bad ones? Or do you calculate by an exemplary life to make satisfaction for your disobedience? No reverie can be more idle; no effort more fruitless. In this course, yours will be the labor,

"Of dropping buckets into empty wells,  
And growing old in drawing nothing up."

COWPER.

Admitting your virtues to be more than specious, to be sound, which is more than truth will sanction; is this the tenor of that law enacted by the Great Legislator of the world, is this the measure of duty prescribed to us by our divine Sovereign? Obey as often as you disobey, reverence my authority as often as you disregard it, observe my injunctions as often as

you violate them, and you shall be esteemed guiltless and shall be ensured impunity? The law of God knows of no compromise, by a partial submission to its precepts, for an infringement, in other respects, of its demands. It claims and peremptorily claims, absolute and invariable obedience. Transgress its rules but once, offend in but a single particular, and condemnation follows, and to condemnation perdition will succeed, if it be not averted, in a way, of which the law gives no intimation and has no knowledge, by the rich mercy of God, exercised on account of the merits of Christ. The divine law, then, is an utter stranger to any composition for the violations which it may undergo, by the offender's balancing his vices with virtues, his crimes with duties.

Neither does the law admit the possibility of making satisfaction for the guilt, which has been contracted, by the subsequent holiness of our lives, even admitting it to be absolutely perfect. The law requires a course of uninterrupted and blameless obedience. It insists upon a full compliance with all its commands and all its prohibitions, at every moment of life. It is far from being the amount of its injunctions, that we may transgress in youth, if we will obey in age; that we may sin when inclination or interest prompts if we will refrain from transgression, when it comports with our humor, or convenience. No one, then, can at any time do more, than he is ever bound to perform. He can never be more than faultless in his obedience, and obedience of this high character is, at every instant, claimed.—When, then, a man has complied with all,

which is called for at his hands, the utmost that he will have attained, will be to have fulfilled his duty. The whole which he can claim, on this account, will be exemption from punishment, for that portion of his life, during which his obedience was thus entire. No satisfaction will have been made for his transgressions. No merit will have been acquired, on account of which the debt, which he had contracted, shall be cancelled. Thus reason explicitly teaches us, that no expiation can be made by the discharge of our duty, however complete it may be, for having once neglected to obey the calls, for having once refused to comply with the demands of heaven. Our sins, then, are a weight, resting upon us and sinking us in ruin, a weight, which no strength of ours, no efforts, which we can make, can cast off, a weight, which the forgiving love, the redeeming mercy of God, exerted through Christ, can alone remove.

But, were the proposal made, were the offer of eternal life announced upon condition, that we forebore to offend, who could indulge the feeblest hope, on those terms, that he should reach heaven? The very best actions even of good men have faults and defects attending them, which need forgiveness. Their constant and earnest prayer to God must, therefore, be to pardon the imperfection and iniquity of their most virtuous conduct. While sin marks their holiest deeds, actions are daily and hourly performed, it is to be feared, which have no savor of goodness, no tinge of excellence. To hold forth the offer of eternal life, on condition of perfect obedience in time to come, would be to tantalize us with the exhibition of unattain-

ble bliss. It would be to trifle with our impotence, and to mock our misery.

Is it on the goodness of God you depend? Is it in the abundant mercy of heaven, that you place your hope?

Setting aside the authority of revelation, abandoning the guidance of divine instruction, by what means can we learn the manner, in which the goodness of God will prompt him to deal with sinners? Allowing that God is completely benevolent, from what source can we discover the measures which this perfection, in alliance with unerring wisdom, will lead the divine being to adopt with respect to a rebel world? Our views are limited by the imbecility of our minds, and they are liable to be warped by our prejudices and passions.—We are, therefore, poorly qualified to determine the effects of the exercise of mercy without an atonement. The extension of pardon to offenders under such circumstances, instead of being an indication of benevolence, might be a display of cruelty. Instead of being a blessing to the creatures, whom God has formed, it might be the severest of misfortunes. While it aimed at securing the happiness of a part, it might subvert the well-being of the whole.

By the exercise of mercy without an atonement, the foulest dishonor might be brought upon God. The gross imputation might be affixed to the divine character, that he is slightly displeased with sinners, and that he esteems a violation of his laws a trivial offence, an offence which scarcely merits serious notice. Encouragement might thus beheld forth to rebellion, and even the signal given for a general



révolt. Nothing can be more presumptuous, than for creatures, whose views extend forward so little, whose sagacity can trace consequences so short a distance, and even there so imperfectly, to take it upon them to determine what measures it may be proper for the most High to adopt.

But, granting, that some offenders might with propriety be pardoned without an expiation, can we be sure, that wisdom will not require some limits to be fixed to such an exercise of forgiveness? Can we, therefore, have any assurance, that we individually have not sinned beyond the reach of mercy? Can we know, that we have not already passed that boundary, beyond which the clemency of heaven will not follow us?

When, without the guidance of revelation, we undertake to decide with regard to subjects of this dark and unfathomable character, we are at once lost in the uncertainty of conjecture. When we resort to Scripture we immediately discover, that, out of Christ, God is a stranger to mercy. The character which he wears is that of the sovereign lawgiver, the inflexible judge, and the stern avenger of guilt. He is no more *the Father of mercies*, but *a consuming fire*. The Scriptures teach us that infinite benevolence does not enjoin the exercise of unconditional mercy. They inform us that pardon will be allotted only upon the terms which God has prescribed, and to the characters whom he has designated. We are cautioned against reasoning from our own views and feelings to those of Jehovah. We are warned, not to suppose, that God is altogether such an one as ourselves. We are led to view the divine goodness, not as a weak

tenderness, as an unreasonable clemency, but as a principle uniformly operating in entire accordance with the dictates of boundless wisdom, of rigid justice and unbending veracity. It is placed before us as the original, of which the benevolence of the upright and patriotic magistrate is a humble transcript, whose forbearance extends as far as his regard for the public happiness will allow; but who is often compelled to punish the offender, whom his feelings of humanity and compassion urge him to spare.—On what now will you place your dependence? Your good heart and your good life fail you. Your heart is not so good, your sins are not so few, nor can you by your future obedience so expiate your offences, that, on either of these grounds you can hope for safety. From the divine mercy you can derive no encouragement, you can obtain no comfort. It countenances you in no anticipation of impunity. Christ alone remains as the foundation, on which to rest our expectation of eternal life. He alone can be found a solid basis, on which to build our hopes of heaven. On whatever other ground we venture to rest, it will be but upon the sand, and the structure, which we may raise, however substantial it may seem, and however splendid may be its appearance, will sooner or later fall, and bury us beneath its ruins.

It may be safely remarked, that however Christians may in other respects differ, Christ is the confidence of them all. He is the joy and rejoicing of their hearts. They may rely upon him with different degrees of faith. They may adhere to him with various strength of attachment. But the

faith of him, whose faith is feeblest, is real and unwavering. The attachment of him, whose affection is the most faint, is unfeigned and steadfast.

If any one doubt whether Christ be the only ground, on which to depend, he has not yet been taught the rudiments of the Christian system. If he neglect to make the Saviour the foundation of his individual dependence, and much more if he feel an aversion to a reliance on the Redeemer, he evinces, that he is not only a stranger to the temper, which animates the humble and sincere Christian, but that from it he is grossly alienated. A man may be a Christian who has much obscurity in his views, and many errors in his opinions. But he cannot be a Christian in truth, who has not been made sufficiently acquainted with his own character and with the great principles of religion, to be fully aware of the weakness of every other ground of dependence.—He may be a Christian, whose faith is weak and to whose character various and by no means inconsiderable imperfections adhere. But he cannot be a Christian, whose heart has not been so broken, so emptied of pride and so rectified in its spirit and feelings, as to be prepared cheerfully to depend on Christ, as exclusively the ground of his hope. [*Adviser.*]

[Our last Number contained a letter from a Father to his Daughter, on the subject of the immortal interests of the soul. The following letter, from the same, shows that a material change had apparently taken place in the mind of the youth, to which the former

might have been, under the divine blessing, in some degree instrumental.] Eds.

October 27th, 1815.

MY DEAR DAUGHTER,

I received your letter yesterday, which I read with pleasure, and I hope, with heart-felt gratitude to the God of all grace, who is rich in mercy, who of his abundant grace and self-moving goodness, has, as I hope, brought you out of the horrible pit and miry clay, from the bondage of sin and Satan, into the liberty of the children of God. O my child, is this the case with you? has God in sovereign mercy thus dealt with you? O astonishing grace! You was dead, and, as I hope, are alive again, was lost, and are found.

You seem to express a great wonder why God has thus dealt with you, one of the chief of sinners, as you seem to feel yourself to be; and well you may. It is, indeed, a wonderful display of sovereign grace. It is not for your sake, or any good which he saw in you; nor was it for the sake of my earnest desires and prayers for you; but it was of his own self-moving goodness that he has had mercy on you. "Even so, Father, for so it seemed good in thy sight." Well may you say with the evangelical poet,

"Amazing grace, how sweet the sound,  
That sav'd a wretch like me."

But, I must return to the enquiry, is this real? What are your evidences of this mighty work of grace in your heart? Here suffer me to put to you some serious, important questions on this point. And first, Have you been deeply sensible of your lost state by na-

ture, the entire depravity of your heart, that you possess that carnal mind which is enmity against God? Have you been brought to deep repentance for your sins against him? Have you been brought to throw down the weapons of your rebellion? Have you given up yourself unconditionally into the hands of God, to be disposed of as may seem good in his sight? Are you willing that God, in disposing of you, should regard his own glory entirely? Have you felt your perishing need of a Saviour? Does Christ appear to you precious, just such a Saviour as you need? Do you choose God should have all the glory in your salvation? Are you pleased with the plan of redemption which lays the sinner low in the dust, and exalts God on the throne? Do you love the soul-humbling doctrines of the cross? Are you willing that God should choose the objects of his mercy, and confer on them his special favors, while he leaves others to perish in their sins, without knowing how he will dispose of you? Unconditional submission, my child, is absolutely required of us, and doubtless involves in it all these things. If these things do not suit your real feelings, you have reason to fear that your heart is not right with God, and that you have not submitted at all. Do examine closely your own heart. You are now forming a character for eternity; and it would be dreadful indeed to be mistaken in matters of such infinite importance. Pray God to assist you in this duty. Remember you have a deceitful heart, and a subtle adversary to encounter. Pray much for divine assistance. Under all your trials, go to the throne of grace. Be much in

prayer; be faithful in these things, and it may not be very difficult to ascertain your standing. We are told in the word of God, "If any man have not the spirit of Christ he is none of his." You will therefore look into your own heart and see what manner of spirit you are of.

Do you love God supremely? Do you love all mankind, and even your enemies? Do you feel a forgiving spirit toward all, particularly those who may have treated you with unkindness? Do you long for the salvation of souls and the enlargement of the Redeemer's kingdom? If these are your feelings and desires, you have reason to hope that Christ is formed in your soul. And now should you find, on a careful examination, that this is the case with you, rejoice and be humble. Remember who it is that has made you to differ from those that were as good by nature as you, and give God all the glory. Think from what you are redeemed, and to what you are hopefully made an heir. Redeemed from hell, and made an heir of glory. And now what should be expected in return for all this? Why, that you give him your whole heart, and love him with your whole soul. Consecrate all you have and are to him, to be employed in his service. Deny yourself, take up the cross and follow Christ. Watch against every sin, be much in prayer, live near to God, beseech him to keep you in the hour of temptation, to direct you in every duty; that he would keep you by his power through faith unto salvation. Remember your dear brother and sisters. Often commend them to the grace of God. We indulge a hope that P— has



"chosen that good part which shall never be taken from her." E— is very thoughtful ; the event we leave with Him, with whom we may safely leave ourselves and all concerns. We live in a day of wonders. God it seems is still carrying on his blessed work where you live. May it continue to progress and extend all around us. "This is the Lord's doing, and it is marvellous in our eyes." That we may all be faithful unto death, and at last receive a crown of life, is the prayer of your affectionate father.

## RELIGIOUS INTELLIGENCE.

### SIXTH ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.\*

THE Board met in Salem, (Mass.) according to appointment, on Wednesday, Sept. 20, 1815, and was continued by adjournment to Friday, the 22d.

Present,

Gen. JEDIDIAH HUNTINGTON,  
Hon. JOHN TREADWELL, Esq. L. L. D.  
Rev. JOSEPH LYMAN, D. D.  
Rev. SAMUEL SPRING, D. D.  
Gen. HENRY SEWALL,  
Rev. SETH PAYSON, D. D.  
Rev. JEDIDIAH MORSE, D. D.  
Rev. JESSE APPLETON, D. D.  
Rev. CALVIN CHAPIN,  
Rev. SAMUEL WORCESTER, D. D.  
Rev. HENRY DAVIS, D. D. and  
JEREMIAH EVARTS, Esq.

The session was opened with prayer by the Vice President. On the subsequent days the meeting was opened with prayer by the Rev. Drs. Appleton and Lyman, and the session was closed with prayer by the Rev. Dr. Morse.

The minutes of the last meeting were read.

The accounts of the Treasurer, as examined and certified by the Auditor, were exhibited and accepted.

The annual report of the Prudential Committee was read and accepted.

The following gentlemen were appointed officers of the Board for the year ensuing : viz.

The Hon. JOHN TREADWELL, Esq. *President.*

Rev. SAMUEL SPRING, D. D. *Vice President.*

\* In making extracts from the minutes of this meeting, it is not thought necessary to enter into all the details of business, such as the appointment and reports of committees, &c. &c.

Rev. Dr. SPRING,	}	<i>Prudential Committee.</i>
Rev. Dr. MORSE,		
Rev. Dr. WORCESTER, and		
Mr. EVARTS,		
Rev. Dr. WORCESTER, <i>Corresponding Secretary.</i>		
Rev. Mr. CHAPIN, <i>Recording Secretary.</i>		
Mr. EVARTS, <i>Treasurer</i> ; and		
Mr. CHESTER ADAMS, <i>Auditor.</i>		

Whereas, the President of this Board has stated, that a legacy of \$500 has been given to this Board, by Sarah Norton, late of Farmington, deceased, in her last will and testament; and whereas the legacy is held at present in litigation;

Voted, That the President and Recording Secretary be authorized to employ legal counsel, and to take all other proper measures to recover said legacy.

Voted, That the Corresponding Secretary present the thanks of this Board to the Church Missionary Society in England for their donation of twenty sets of the Missionary Register, with sundry other communications on the subject of Missions.

Voted, That twenty-five copies of the annual reports of this Board, and of the sermons delivered before this Board, or at the request of the Prudential Committee, which have been, or shall be, published, be sent to the Secretary of the Church Missionary Society, for the use of said Society.

Voted, That the person appointed as second to preach before the annual meeting of the Board, shall be considered as appointed the preacher for the next succeeding year, unless he shall preach the sermon in the year for which he was appointed as second.

The Rev. Dr. Davis was appointed to preach at the next annual meeting of the Board, and the Rev. Dr. Appleton his second.

Public worship was attended in the evening, when the annual sermon was delivered by the Rev. Mr. Chapin, from Psalm xcvi. 10: —*Say among the heathen, THE LORD REIGNETH.*

Voted, That the thanks of this Board be presented to the Rev. Mr. Chapin for his sermon delivered last evening, by appointment of the Board; that a copy be requested for publication; and that Dr. Lyman, Dr. Appleton, and Gen. Sewall, be a committee to carry this vote into effect.

The Corresponding Secretary was directed to express the thanks of this Board to the London Missionary Society, for the Chinese version of the New Testament, and the transactions of said Society, with other documents presented by them to this Board.

Voted, That it be distinctly provided, that every Missionary employed in the service of this Board, is to be considered as being, under Providence, dependent on this Board for support, according to such regulations as the Board, or Prudential Committee may, from time to time, recommend or approve; and that all the earnings which any Missionary, or Missionary's wife, shall in any way procure, shall be considered as the property of this Board, for the objects of the mission.

and, as such, to be regularly accounted for to the Prudential Committee.

Voted, That at every Missionary station, to which more than one Missionary shall belong, the salaries and earnings of the Missionaries, and presents made to them, or any of them, shall constitute a common stock, from which they shall severally draw their support, in such proportions, and under such regulations, as may, from time to time, be found advisable, and be approved by this Board, or by the Prudential Committee.

The Prudential Committee were authorized to allow the Missionaries, at each Missionary station, to take such a house for their common use, as may be suitable for their accommodation, and to charge the rent of said house to the account of the Board.

Voted, That a majority of the Missionaries on any station, shall, in their regular meetings, decide all questions, that may arise in regard to their proceedings and conduct, in which the mission is interested.

Upon the principles of the foregoing votes, the subject matter of polity, or social compact, for the regulation of our Missionaries, was referred to the Prudential Committee.

Voted, That the Prudential Committee be authorized to make to the Missionaries in India, such further allowance for extraordinary expenses, as, upon their representation, on an account stated, shall be deemed reasonable and proper.

The Trustees of the legacy, given by the late Mrs. Norris, were requested to transfer the same to the Board.\*

Voted, That nine sets of the Church Missionary Register, and other documents received with it, be disposed of in the manner following, viz. To Bowdoin College, Yale College, the Theological Seminary at Princeton, Middlebury College, Dartmouth College, Williams College, the Theological Seminary at Andover, William Bartlet, Esq. and Mr. Solomon Goodell,† one set each.

Voted, That the Prudential Committee be directed to employ some suitable person or persons to visit St. Louis, St. Genevieve, and any other places, as they shall deem expedient, to ascertain and report to this Board, what measures are most eligible for diffusing the light and benefits of Christianity among the Aborigines in the western and southern parts of our country.

Voted, That the Prudential Committee be directed to hold stated quarterly meetings, and to make a quarterly communication, in the form of a circular letter, to each association, which has been, or shall hereafter be, instituted in aid of this Board.

Voted, That the Prudential Committee be authorized to employ agents to assist in forming auxiliary societies; otherwise to excite the

\* This has since been done in the manner, and for the purposes, described in the will of Mrs. Norris.

† This distinguished friend of missions had left the world before the meeting of the Board, though his death was not then known. The copy of the Missionary Register, which was intended to cheer his heart in the decline of life, will be sent to his widow as a token of gratitude for the almost unexampled liberality of her late husband.



attention of the public to the objects of this Board ; and to use their exertions in obtaining funds.

Voted, That the next annual meeting be holden at Hartford, (Conn.) on the third Wednesday of September, 1816, at 10 o'clock, A. M. and that the Recording Secretary be directed to make the necessary arrangements for that meeting.

The Recording Secretary was directed to transmit to every member of the Board, not now present, information of the time and place of the next annual meeting.

Voted, That the Corresponding Secretary present the thanks of the Board to Mrs. Elizabeth Bartlet, for the very convenient accommodations which she has furnished for the present meeting ; and, likewise, to those gentlemen who have hospitably entertained the members during the session.

#### REPORT OF THE PRUDENTIAL COMMITTEE.

##### BRETHREN,

OUR two last annual reports contained much of interesting narrative : recitals of the pilgrimages and adventures, perils and deliverances, discouragements and consolations, of our missionaries in the East ; seeking a door of entrance to the heathen, but obstructed, disappointed, and held in continued anxiety and suspense ; *troubled on every side, yet not distressed ; perplexed, but not in despair ; persecuted, but not forsaken ; cast down, but not destroyed.* Those recitals were interesting, as they shewed in a very clear and gratifying light the faith and patience, the firmness and prudence, the fortitude and devotedness of the brethren ; and especially as they afforded many affecting and animating proofs of the wisdom and goodness, the faithfulness and mercy, the almighty protection and overruling providence of God. *The Lord God is a sun and shield ; the Lord will give grace and glory ; no good thing will he withhold from them that walk uprightly. Their place of defence is the munitions of rocks ; their eyes shall see the King in his beauty ; they shall behold the land that is very far off.* If our present Report contain less of striking narrative and affecting incident, it is because our missionaries have found at length an open door and a resting place ; and though they have scarcely commenced their public labors, yet they are quietly and diligently preparing themselves for activity in their great and arduous work.

At our last anniversary we had the hope, that the brethren, Hall and Nott, after their severe trials, would be permitted to remain at Bombay. This hope has not been disappointed. Since the latest date of the accounts then communicated, they have experienced, so far as appears, no molestation ; nothing but protection and kindness from the government. That latest date was Dec. 23, 1813.

As early as the 13th of the next month, Jan. 1814, Mr. Newell received from them such intelligence, as gave him a degree of assurance, that the mission might be established at Bombay ; and he immediately took measures of preparation for leaving Ceylon. On the 20th of the same month he writes in his journal, " I engaged

passage in a Portuguese ship bound to Goa, as there was no opportunity of going direct to Bombay. Before my departure I addressed the following letter to the Governor.

*" To his Excellency General Brownrigg, Governor and Commander in Chief in the Island of Ceylon.*

" Sir,

" Having resided nearly a year under your Excellency's jurisdiction, and experienced during that time every indulgence from government which I could wish, I beg leave to express the deep sense I have of your Excellency's kindness to me ; and to ask permission to depart on the Angelica, Portuguese ship, bound to Goa, in pursuance of my original intention of joining the mission in Bombay. I should esteem it an additional favor, if your Excellency would be pleased to give me a testimonial that would satisfy the Governor of Bombay, that I leave Ceylon with your Excellency's consent and approbation.

" I have the honor to remain, &c.

" S. NEWELL."

" I felt obligated," he says, " to notify the Governor of my departure, as he had intimated on my first arrival at Columbo that I was not to remove without giving him previous notice ; and I felt a real pleasure in expressing my gratitude for his kindness both to me and my brethren." " The Governor informed me through Lord Molesworth, that he consented to my departure, and would write by mail to the Governor of Bombay in my favor."

After a residence in the island of Ceylon of about ten months, Mr. Newell left Columbo for Goa on the 28th of January ; and on the 4th of February the Angelica came to anchor in the roads of Cochin, where she stopped three days, and afforded him an opportunity which, he says, he had long wished for, but never expected to be favored with ; that of seeing the Cochin Jews and the Syrian Christians." Of this opportunity he appears to have availed himself with great diligence. He visited the Jewish synagogues at Cochin, and the Syrian church at Candenad, the residence of the late primate Mar Dionysius. The results of his enquiries and observations, together with those of his brethren Hall and Nott, who visited the same places about three months before, may constitute an interesting part of an appendix to this report.

On the 7th of February, Mr. Newell left Cochin, and on the 24th arrived at Goa ; where he " visited most of the colleges, churches, and monasteries, saw the Vicar General of the Dominicans, dined with the Superior of the Augustinians, and called on Father *Josephus a Doloribus*, the late Inquisitor, mentioned by Dr. Buchanan." "The Inquisition of Goa," he says, in his journal, " is no more. It was lately abolished by order of the Prince Regent of Portugal. It is said, however, that the Archbishop retains all the power that was lodged in the Court of the Inquisition."

On the 2d of March, Mr. Newell sailed from Goa, and on the 7th he writes in his journal. " Early this morning the harbor and town

of Bombay appeared in full view, and at 11 o'clock I landed and went in search of my friends, whom I found in a short time. It was a joyful meeting to us all. We had been separated more than two years, had all of us passed through many trying scenes, and often given up the idea of ever meeting again on earth; but that unseen Hand that had guided us in all our perplexities, and led us in a mysterious way, had at length brought us together in the very place, which, in our conversations on the other side of the water we had often contemplated as the probable seat of our then future mission. And what was peculiarly gratifying to us, we had reason to hope, that we should now be established in this place, and be allowed to enter on our work, which had been so long delayed. Yet we rejoiced with a mixture of fear; for it was not absolutely certain that we should all be allowed to remain here."

Soon after his arrival at Bombay, Mr. Newell had an attack of fever which confined him several days. On the 23d of the same month, however, he writes. "We kept a day of fasting and prayer, preparatory to the Lord's supper, which we proposed to celebrate the next Sabbath. Saturday evening the 26th, we kept another season of special prayer with a view to the solemn ordinance which we expected to attend upon the ensuing day. Sabbath, 27th, we met at 11 o'clock, A. M. and engaged in prayer; brother Hall delivered an address, suited to the solemn occasion, and brother Nott administered the ordinance. There was a variety of circumstances attending this transaction, which were peculiarly calculated to affect our minds. We were naturally led to look back on all the way in which the Lord had led us, since we devoted ourselves to the missionary cause, and particularly since we came to this land. Two of our brethren, who came with us to this county, had been separated from us, and had gone to different and distant countries, and we expected to see them no more in this world. One of our little number had finished her work and received an early release from the pain and toils of the missionary pilgrimage. Though on our own account, we could not but mourn her absence, yet we had reason also to rejoice in the hope, that she had entered into her rest; and though she could not return to us, yet if we were the children of God, we should go to her, and partake with her at the marriage supper of the Lamb. In the afternoon I preached to our own family, and a few of our acquaintance who usually unite with us in our family exercises on the Sabbath."

Soon after these refreshing scenes of joyous meeting and of holy communion, on the 8th and 9th of April the brethren wrote to the Corresponding Secretary. "Our hopes," say Messrs. Hall and Nott, "are strong, and we look on the prospect with great delight. We trust that God's wonderful and merciful dealings with us, are ere long to be crowned with the special blessings we have sought; that our merciful Father has a work for us to do here; and that his various dispensations have been allotted with fatherly tenderness and care, and intended to teach us lessons of humility, trust, and patience. We would hope, that they may make us more prepared



for our work. Pray for us. We are sensible that God alone can teach us to profit. Pray for us. The God to whom you pray dwells also in this land. Here he dwells in his own almighty strength; and, in answer to prayer, accepted from your altars can pour a blessing; yea, an immediate blessing upon our heads. He can, he may in the hour of darkness, light up our path, cheer our desponding hearts, dissipate our doubts, and fill us with faith and love,—because you pray for us.—We have great reason to acknowledge the kind attention paid to our circumstances and wishes, by the Rev. Dr. Carey, the Rev Mr. Thomason and George Udney, Esq. acting as your Committee in Calcutta. To their efforts, under God, we are indebted for the hopes we now enjoy.”—“We add a few lines,” say the three brethren together, “to express our united gratitude to God for his kindness in bringing us all together, after more than two years separation, to the place of our choice, and with prospects so favorable. God has visited us with judgments hard to bear, and with mercies for which no gratitude is sufficient. Pray for us that we may be knit together in love; that we may be diligent in our calling; that God may dwell in us and walk in us; and that we may be faithful unto death. Hereafter we shall hope to write to you in our united capacity.”

To these grateful and devout sentiments of our beloved Missionaries, your Committee are persuaded the hearts of this Board will unitedly and ardently respond. Here then let us religiously record our thankful acknowledgement to the Father of mercies and God of all grace for his wonderful kindness to them and to us; and our fervent prayer, that his various dealings with them may contribute to furnish and to fit them more completely for their important work, turn out to the furtherance of the Gospel in realms of darkness and of the shadow of death, and redound to the glory of his adorable name through the thanksgivings of many.

Since the receipt of the communication of April, 1814, Letters have been received from the three brethren, bearing date, June 10, and 13, and December 29 and 30, together with their Journals down to about the time of their last date. From these communications it appears that they regularly performed divine worship, and preached, at their own house, every Sabbath day, at which a few persons besides their own family usually attended; that they kept a prayer meeting on every Wednesday evening, “to seek God’s blessing on their mission,” and “observed the first Monday of every month as a season of prayer for the Church in unision with the friends of Missions, in India, Europe,” and our own country; that they “applied themselves closely to the study of the Mahratta language, the vernacular tongue of the Hindoos of Bombay and of many millions on the” hither “side of India” that with much deliberation they had formed and adopted a system of Polity or Social order for the regulation of their little community, agreeably to the Instructions given them by the Prudential Committee: that they had opened a school which they hoped might be “so managed and modified as to embrace half-cast children, and the children of Europeans, and become a boarding school of considera-

ble importance to the mission :—in a word, that they had been diligently employed in the requisite preparations and arrangements for the establishment of the mission, and for the eventual extension and success of their labors. In their joint letter of 29th of December last they say : “ We are now drawing near the close of the third year, since you sent us forth with the message of peace and love to the heathen in the East. The solemnities of that interesting day, on which we were designated to this important work, are still fresh in our minds, with all the affecting circumstances of the parting scene :—and though our country and our friends, are still dear as ever to our hearts, and though we have experienced, as you taught us to expect, ‘ much adversity, much opposition, and many dark days in which our hearts have swelled with grief,’ our purpose and our choice remain unaltered. We trust we do, at this moment, renewedly devote ourselves to the work, and rejoice that God has given us *this grace to preach among the Gentiles the unsearchable riches of Christ.*—We hope that nothing which has befallen us will deter others for a moment from engaging in the work. Our trials on the whole have not been greater, than we had reason to expect, and our encouragements are great. We are at length delivered from the long and painful suspense, in which we have been held, and are now, we have no reason to doubt, permanently settled in this place. Here there is work enough for a great many missionaries, within the compass of a few miles. We cannot walk the streets half a mile without meeting with thousands of heathens, with whom we may mingle and converse about the way of salvation, without any fear of giving offence, or exciting the least alarm. We are daily becoming more familiar with their language and their ways, and hope soon to commence the great work of preaching to them the gospel of Christ. There are many facilities here for the prosecution of our work, among which we would mention with gratitude the perfect security to our persons and property, which we enjoy under the British government : an invaluable blessing, and one upon which we could never calculate under a heathen government.”

Such was the situation, such were the occupations, the sentiments and prospects of our missionaries at Bombay, nine months ago. Later than that time we have no accounts from them ; but we have reason, we think, for a good degree of confidence, that, ere this day, they have become so expert in the language of the country, as to be able to preach to the perishing natives the words of eternal life. The station in which, after many disappointments, Divine Providence has placed them, is a most important one, and peculiarly eligible for the permanent seat of a central mission. In the midst of an extensive and populous region, they have a field apparently open to them, sufficient for the employment of hundreds of laborers ; nor do they seem to entertain a doubt that others of their brethren from this country would be permitted to join them, and take part with them in their work. And besides Bombay and the surrounding country, they respectfully but earnestly direct our attention to other fields : particularly to Cochin and its environs, where they think there would be little difficulty in establishing a mission, and where many interesting cir-

cumstances, some of them rendered doubly interesting by the glowing representations of Dr. Buchanan, invite to the attempt; and the island of Ceylon, where every facility to missionary enterprise is offered, and where an extensive field appears to be white already to the harvest.

To this last mentioned field the eyes of your Committee have long been turned with ardent desire and hope. Immediately after the restoration of peace, an event most auspicious to every interest dear to the good man's heart, and claiming the most grateful acknowledgments to Him who sits as King on the holy hill of Zion, it was resolved to lose no time in fitting out a new mission to the East. Of the five missionaries who had for a considerable time been held in an anxiously waiting posture, Messrs. Richards, Bardwell, and Poor, were designated for this mission, which was particularly intended for the Island of Ceylon. At the same time, it was proposed to send the other two, Messrs. Warren and Meigs, on an exploring mission to some of the Indian tribes, in the western and southern territories of this country. In pursuance of these resolves, the 21st of June was appointed as the day for setting apart the five brethren for their sacred work, by solemn ordination.

On the appointed day the missionaries were ordained, at the Presbyterian church in Newburyport. Ten churches by their Pastors and delegates, together with the Rev. Professors of the Theological Seminary at Andover, assisted in the solemnities of the occasion. Propitious heaven smiled on the day. A vast concourse of people assembled, and gave every attestation of deep interest. After the usual ordination solemnities, about seven hundred communicants of different churches sat down together at the table of their common Lord and Saviour, gratefully to commemorate that divine love which was displayed in the great propitiation for the sins of the whole world, solemnly to testify their joint participation in the heavenly design of imparting the blessings of salvation to the perishing heathen, and unitedly to set their seal to the prayers, and thanksgivings, and vows, and sacred transactions of the day. The scene throughout was most interesting, impressive, and refreshing; and was a precious earnest, as we may devoutly hope, of immortal blessings to many in distant lands, and of the holy joys of that day when they shall come from the East, and from the West, and from the North, and from the South, and sit down together in the kingdom of God.

Without delay, arrangements were made, in the hope that the Missionaries would soon depart to the scenes of their respective destinations. But unforeseen hindrances have occurred: and Divine Providence, in the mean time, has overruled one considerable part of the Committee's original plan. In two or three days after the ordination, Mr. Warren was affected with a bleeding at the lungs, which rendered it for some time painfully doubtful whether he would ever be employed in missionary labors, and decisively took him off from the contemplated western mission. Through the mercy of God, however, he soon appeared to be slowly convalescent; and in pursuance of special and very respectable medical advice, it was determined by your



Committee to send him out with his brethren to the East as the most hopeful means of re-establishing his health, and securing his future usefulness. The destination of Mr. Warren being thus providentially changed, it was judged expedient to change that also of his associate, Mr. Meigs; and they are now both of them destined to go out with the other three brethren to the East. It is due to Mr. Warren and Mr. Meigs distinctly to state, that although they had long contemplated India as the future scene of their labors and turned all their missionary desires and thoughts toward that interesting field; and although when it was proposed to them to take a destination in all respects so different as that of a mission to the western Indians, they felt at first no small degree of painful disappointment; yet, after attentively considering the subject, in the light in which it was presented to them by the Committee, they yielded to the proposal with a spirit of cheerful acquiescence, which afforded a highly gratifying evidence of their sincere devotedness to go whithersoever Divine Providence might direct.

The brig on board which the five missionaries, four of them with their wives, are to embark, is now in a state of advanced preparation; and is expected to sail from Newburyport, in three or four weeks, directly for Ceylon. There it is intended that the brethren should be left, with instructions to exercise their sound discretion, in view of the circumstances which may be presented to them upon the spot; whether to establish themselves in some station or stations upon that island, or to go, all or a part of them, to Bombay, Cochin, or elsewhere; as Divine Providence shall seem to direct. And to Divine Providence, infinitely wise and infinitely good, this Board will commit them with the most affectionate and devout benedictions.

Though, for the reasons before stated, your Committee have found it necessary to suspend, for the present, the design of a western mission; yet they would by no means have it understood that the design is ultimately relinquished. It is cherished indeed under a very sacred sense of duty and with increasing ardency of hope. From the best information which the Committee have been able to obtain, and they have taken care to obtain such as they think may be relied on as substantially correct, they estimate that within the United States and their Territories, there are about two hundred and forty thousand Indians, divided and subdivided into about seventy tribes and clans. Nearly one hundred thousand of these Indians are on this side the Mississippi; and of these the four Southern tribes, the Creeks, Choctaws, Chickesaws, and Cherokees, comprise about seventy thousand; more than one fourth part of the number of Aborigines within the jurisdiction of the United States. These four tribes seem to claim very particular attention on account not only of their comparative numerical importance; but also of their geographical situation, in a fine country and climate, and in the neighborhood of a rapidly increasing white population; and moreover of the disposition and habits, especially of the Cherokees, Chickesaws, and Choctaws, tending towards a state of civilization, and favorable to the reception among them of missionaries and other instructors. In 1804, the Rev. Gideon Black-

burn, whose praise should be in all the churches, instituted, under the auspices of the General Assembly of the Presbyterian Church, a mission among the Cherokees, which he conducted in person and with very inadequate assistance and support;\* and within about five years, between four or five hundred young persons of both sexes were so instructed as to be able to read with a good degree of facility in the English Bible; were proportionably advanced in spelling, writing, and arithmetic; and at the same time were taught the principles of the Christian religion. Many Bibles and religious Tracts were distributed, and several individuals, some young and some of mature age, became hopeful and exemplary Christians. The Cherokee tribe is estimated at twelve thousand souls. If we suppose four thousand of them to be of an age, suitable for attending schools; and four or five hundred of these, nearly an eighth part, were brought forward to the state of improvement now described, in the short period of five years, by the exertions of one man, what might not be effected, with the blessing of God, by a combined, well supported, and well conducted effort? Were schools to be established upon Mr. Blackburn's plan, at different stations, so as to accommodate the whole tribe, and these schools supplied with good instructors, and placed under the superintendence of a few able missionaries, who, besides the care of the schools, should be employd in other missionary labors; would it be chimerical to calculate, that in a course of years not very long, the tribe at large would become English in their language, Christian in their religion, and civilized in their general habits and manners? One rising generation being generally initiated in the rudiments of English learning, and the principles of Christianity; the next generation would come forward under vastly increased advantages; and the third might be able to carry on the design with little extraneous aid. The Committee would respectfully submit to this Board, and beg that it may be submitted to the Christian public, whether the probability of success in such a design, together with the vast importance of the end, be not sufficient to justify and to demand an earnest, vigorous, and persevering experiment. That not only the Cherokees, but their neighbors, the Chickesaws, and Choctaws, have dispositions and habits in no small degree favorable to such an attempt, we have very satisfactory evidence: and the plan once established among them, and the happy results of it made manifest, it might be extended, as Providence should open the way, to the less tractable Creeks, and other tribes, with increased facilities and augmented encouragement.

Whether we turn our eyes to the East, or to the West, or to the South, we cannot avoid being deeply impressed with the conviction, that the harvest truly is great, but the laborers are few. At the same time, there is evidence which claims the most grateful recognition, that the Lord of the harvest is not unmindful of the present spiritual wants of mankind. Besides our eight Missionaries gone and now going to their scenes of labor, there are five who have offered themselves

\* The Committee of Missions of the General Assembly appropriated annually only 500 dollars.

with very satisfactory testimonials, to be employed by this Board: Mr. Burr Baldwin whose health has been so much impaired, as to keep him back from active employment, but is at present in a hopeful state; two students at the Theological Seminary at Princeton, (N. J.) and two at Andover. Nor should it be overlooked, that the late remarkable effusions of the Holy Spirit on our Colleges, afford the animating hope, that not a few young men will be inclined soon to offer themselves for the service of God in the Gospel of his Son, both in our churches at home, and among the heathen abroad.

The concerns of this Board are becoming from year to year more and more weighty, and the care, the labor, and the expense are proportionably increasing. The care and the labor must be ours, with humble reliance on the all-sufficiency of God; for means of defraying the expense, we must chiefly depend under Providence on the liberality of the Christian public. This dependence, we have reason to believe, will not be in vain. Hitherto the annual subscriptions and occasional benefactions have exceeded our expenditures. There are at present in the different parts of our country more than thirty Auxiliary Societies, whose annual contributions have amounted on an average for four years past, to about five thousand dollars. Besides these there are about fifty female associations, formed under different names for the same purpose of supplying funds for this Board. The benefactions otherwise contributed during the last year amount to more than \$ 5,000; and the proceeds of our funds at interest to about \$ 560. The legacy of thirty thousand dollars, bequeathed by our benefactress of grateful memory, the late Mrs. Mary Norris, and held so long under perplexing and expensive litigation, has at length been adjudged to the Trustees; and is now, with the deduction of the expenses of the suits, held by them, subject to the direction of the Board. This, if well invested, will constitute together with our other stocks a permanent fund, whose annual proceeds will be considerable. We have now, however, eight Missionaries, instead of three, dependant on us for support. Our expenditures, therefore, for the year to come must be more than they have been in preceding years; and must increase with every addition to the number of our missionaries, and to the extension of our operations. With this consideration, it is highly important, that the friends of Missions throughout the country should be impressed; and what method should be adopted to make the due impression, and turn it to the best account for the security of a permanent supply of funds, may deserve the attentive consideration of the Board.

Your Committee and all the members of this Board are aware that there are other objects, besides those which our institution directly contemplates, which demand and urgently demand, the charitable attention of the Christian. Domestic Missionary Societies, Bible Societies, and Societies for aiding the education of young men for the ministry, Tract Societies, and Moral Societies, have all of them objects of incalculable importance, objects, which we would by no means hinder, but by all means promote. These objects, indeed, to-



gether with ours, are all in their nature harmonious and closely allied. The cause is one ; and by all who are engaged in it, in whatever department, it should be sacredly regarded as one. There need be no jealousy, no interference ; no other strife than to provoke one another unto love and good works. There need be no fear that any one of these objects will exhaust the liberality of individuals or of the community. We have a noble example before us. The several Societies in Great Britain, besides their home missions, employ not less than two hundred missionaries abroad in different parts of the world. The British and Foreign Bible Society issues annually more than two hundred thousand Bibles and Testaments in various languages, and expends annually more than two hundred thousand dollars in promoting its great object in the four quarters of the globe. Besides the more magnificent institutions, there are in the same kingdom many others of similar spirit and of no inconsiderable consequence, among which is a Religious Tract Society, which circulates among different nations and different languages, more than a million tracts in a year. The contributions to those Societies, notwithstanding the incalculable expense of the wars in which that kingdom has been engaged, have from year to year been constantly increasing. In the last two years the annual receipts of the Church Missionary Society rose from about twelve thousand dollars to about fifty thousand ; and this with the other principal Missionary Societies are continually receiving great accessions of strength and of resources, and continually extending their plans and their operations. A similar spirit is rising in this country and by proper means may be advanced to a proportionable activity and productiveness. Nor is there any danger that by this spirit of liberality the community will be impoverished. It is estimated that the total annual expenditures of all the Missionary and Bible Societies in England do not amount to the annual expense of supporting a single ship of the line. What we have most to fear is, that the principle functionaries of the Board will not be able, with their other occupations, to bestow upon the continually accumulating business, that attention which its augmenting importance will demand. In regard to this subject, however, as well as in regard to every other concern, pertaining to this institution, the wisdom of the Board will be exercised, under the direction of Him in whom all fulness dwells.

This Report the Committee beg leave to submit, in the full confidence that the Board will perceive in it many reasons of devout thankfulness to God, and many inducements to pursue our great object with unremitting zeal. Hitherto the Lord hath helped us. The work is in his hand, it depends for its success entirely upon his blessing.

SAMUEL WORCESTER, Clerk of the P. C.

#### BRIEF ACCOUNT

*Of the Translating and Printing of the Scriptures at Serampore.*

(Concluded from p. 434)

*The languages spoken in the south of India are the TELINGA and KURNATA ; which are spoken through countries as large as England.*

## 7. TELINGA.

*New Testament.**Old Testament.*

Translated, and the Gospel of Matthew nearly finished.

Pentateuch translated.

It was expected great progress would be made in printing this version by the close of the year 1813. The Telinga contains about 1200 separate forms.

## 8. KURNATA.

Translated and in the press.

## 9. MALDIVIAN.

The Gospels are translated; Matthew in the press.

*This language is spoken in the small but numerous Maldivian Isles which lie to the south-west of Ceylon.*

*In the west of India the GUJURATTEE, BULOSHEE, and PUSHTOO are spoken.*

## 10. GUJURATTEE.

Translated, and types casting.

*N. B. Spoken throughout a country as large as England.*

## 11. BULOSHEE.

Translated to the Acts of the Apostles; the Gospel of Matthew printing.

Above Gujurat to the north-west lies Bulochistan; in Arrowsmith's map termed the country of the *Ballogees*. This country lies beyond the Indus to the west, it extends southward to the sea, and northward to Afghanistan, the seat of the Pushtoo or Afghan nation.

## 12. PUSHTOO.

Translated to the Epistle to the Romans; Matthew printing.

Farther north, but still on the west side of the Indus, is Afghanistan, which forms the eastern part of modern Khorasan. Candahar is the chief city. Sir William Jones, and other eminent men, have considered these people the descendants of the ten tribes of Israel carried away captive by Salmanazer, and "placed in Halah and in Habor, by the river Gozan; and in the cities of the Medes. A learned native of this nation at Serampore says, that this nation are Beni Israel, but not Yuhodi"—"Sons of Israel, but not Jews." The language contains a greater number of Hebrew words than is to be found in that of any nation in India; and indeed the ancient Media, according to Pomponius Mela and other ancient geographers, was at farthest within a few hundred leagues of this country. The inhabitants are now however enveloped in the darkness of Mahometanism. Their alphabet is the Arabic, with such letters added as enable them to express the sounds of the Sungskirt language. The Pushtoo and Bulochee appear to form the connecting link between those of Sungskrit and those of Hebrew origin. Mr. Chamberlain says (April 23, 1814,) "Many of the Afghans are undoubtedly of the race of Abraham."

*The languages spoken in the north of India are the PUNJABEE and KASHEER.*

## 13. PUNJABEE or SHIKH.

Translated, and printed to the Epistle to the Romans.

It was expected to give the whole of the Scriptures to this nation about the end of 1813.

More north than the last, but within the Indus, is the nation of the Shikhs, who speak the Punjabee language.

*N. B. Dr. Carey is Professor of this language.*

## 14. KASHMEER.

*New Testament.**Old Testament.*

Translated to 1 Corinthians, and the Gospel of St. Matthew printing.

These form all the languages of India, to the west of the Ganges, in which the Serampore or Baptist Missionaries were engaged.

*The ASSAM, BURMAN, PALI or MAGUDHA, and the CHINESE, are the languages spoken to the east of India.*

## 15. ASSAM.

Begun above two years; nearly translated; printed to the middle of St. Mark's Gospel.

North-east of Bengal lies the kingdom of Assam, which extends eastward to the borders of China.

## 16. BURMAN.

Translated, and preparing for the press.

Southward of Assam, and separated from it only by the little kingdom of Muni poora, lies the Burman empire, and it also borders on the Chinese empire.

The Scriptures are to be printed in the Burman empire, at Ava, under the direction of Mr. Felix Carey, to which place a fount of types, a printing press, &c. have been sent at the charge of the Burman Government. Mr. Carey is well qualified to conduct the printing, as he was brought up in the printing-office at Serampore, under Mr. Ward.

## 17. PALI or MAGUDHA.

Translation commenced.

This is the learned language of the Burman empire, and of Ceylon. It is Sungskrit with scarcely any variation. Nothing is required but sufficient time and leisure to enable Mr. Felix Carey to complete the version of the Scriptures in this language.

## 18. CHINESE.

Translated and printed.

Nearly translated; and Genesis is printing in a new beautiful and reduced type.

This language in the characters peculiar thereto, is read not only throughout China, but in Cochin China, Tonquin, and Japan. Before the translation into the Chinese language is finally printed, it undergoes nine or ten revisions.

Preparations are making for printing the Old and New Testament in the Chinese with *moveable metal types*, a great improvement on the old Chinese way of cutting them in wooden blocks. The expense of preparing metal types for the whole Scriptures (about 400*l.*) will scarcely cost a fourth of that of cutting the characters in wood. A new edition of the Scriptures may thus be printed much speedier, and more correctly than in the old way, besides being in other respects superior: so that if ten thousand copies of the Scriptures, (and the types will admit of 50,000, being thrown off) including paper and printing, by blocks cost 15,000*l.* when printed from the metal types, they will come to only 5000*l.* Six thousand of these moveable metal types, which are more durable than the wooden ones, will supply the place of half a million immovable; and the beauty of the printing when completed will exceed any thing commonly seen in China itself. With these types, editions of the Scriptures may be successively printed with a cheapness and speed scarcely attainable in any other language, as a Chinese type is not a letter, but a noun, or a verb, and in certain cases a phrase, or a short sentence.



At Serampore they can print at one third of the expense it would cost in China. This arises chiefly from the low price of labour in India, and the reduction will eventually be so great, that when applied to a language in which millions of copies of the scriptures will be ultimately required, the saving to the public will be such as will not be easily credited. Besides, this improvement unites, with cheapness and beauty, that great desideratum in Chinese printing, the facility of correcting the version to any extent whatever, and even with greater ease than in the Roman character.

In translating, preparing the types, and printing the Chinese Scriptures, sixteen men are employed.

It will be difficult to appreciate the advantage of printing the Scriptures in a language spoken by upwards of three hundred millions of people; and in particular at Serampore, a place secure from all interruption from Chinese edicts and mandates, and from whence the Chinese Scriptures can be continually sent to the Burman empire, to Java, Amboyna, Penang, the Isles of the Sea, and thence find their way into the very heart of the Chinese empire.

Of the languages before specified eight are spoken within the British dominions in India, and ten out of them. The former are the Sungskit, Bengalee, Hindee, Brijbasha, Orissa, Telinga, Kurnata, and Gujurattee. The other ten are the Mahratta (particularly current within the British territories), Kashmeer, Maldivian, Bulochce, Pushtoo, Shikh, Assam, Magudha, Burman, and Chinese. Of these versions of the Scriptures there are only three not in the press, the Gujurattee, Maldivian, and Magudha; but for these the types are either completed or in a state of preparation.

#### KASSAI, SINDH, AND WUCH LANGUAGES.

Extract from a letter of Dr Carey, dated Dec. 11, 1813. "This week we have obtained a person to assist in the translation of the Scriptures into the Kassai language, and I believe the only one in that whole nation who can write or read. This is an independent nation of mountaineers, lying between the eastern border of Bengal and the northern border of Burmah. About a fortnight ago we obtained a man to assist in the translation of the Scriptures into the Sindh and Wuch languages. The country of Sindh lies on the east bank of Indus, about 500 miles from the sea, and Wuch then continues along the same shore till it join the Punjab or country of the Seiks. I believe we have now all the languages in that part except that of Kuch, which I hope will soon be brought within our reach. We have not yet been able to secure the languages of Nepala, Bootan, Munipoora, and Siam, and about five or six tribes of mountaineers. Besides these, I am not acquainted with any language on the continent of India into which the word of God is not under translation. We are now engaged in translating it into *twenty-one languages*, including the Bengalee which has been done."

Extract of a letter from Dr. Carey, dated Jan. 25, 1814. "We have just commenced the printing in two new languages, viz. the *Kukuna*, spoken near and at Bombay; and the *Kassai*, spoken by a tribe of mountaineers in the eastern border of Bengal." This increases the number of *languages* to *twenty-three*, into which the Missionaries are translating the Scriptures.

*Other Translations of the Scriptures lately printed or in the press, at Serampore, at the expense of the British and Foreign Bible Society, and the Calcutta Auxiliary Bible Society.*

#### 1. TAMUL.

*Old Testament.*

*New Testament.*

Five thousand printed.

The types prepared for this version were destroyed by the fire which happened at Serampore on the 11th March 1811. A new fount was

cast, and the edition of 5000 copies (containing about 700 8vo. pages) finished within ten months after the fire. The price of this Testament, including the expense of casting the types, is somewhat less than the Bible Society pays for the same quantity of letter-press, stereotype edition.

## 2. CINGALESE.

Two thousand printed.

## 3. ARMENIAN.

Punches partly cut for printing the whole Bible.

It is in contemplation to print at the Serampore press a large edition of this Bible Johannes Sarkies, Esq. of Calcutta, and his friends, have offered to subscribe 5000 rupees towards the expense.

## 4. MALAY.

Punches partly cut for printing the whole Bible.

The printing the Scriptures in these four languages is by the desire of the Calcutta Bible Society, who have resolved to print, at the Serampore press, an edition of 3000 copies of the whole Bible in the Malay in the Roman character; and an edition of 3000 copies in the New Testament separately, for the Christians at Amboyna. The Lieutenant Governor of Java, and the Literary Society there, have also ordered an edition of the Malay Scriptures in the Arabic character, for the use of the Malay Christians at Java, a copy of which has been received at Serampore.

The Governor General in Council has granted 10,000 rupees towards the expense of printing these editions.

## 5. HINDOSTHANESE.

By desire of the corresponding committee of the British and Foreign Bible Society, the version of the late Rev. H. Martyn in the Persian character has been begun, and the four Gospels nearly printed.

The scarceness and high price of the copies of the Scriptures in the five last languages, and the speed with which the editions of the versions in those languages have been exhausted, shews that men will read the Scriptures if they can get them, and renders it very desirable to reduce both the size and price of the Scriptures as now printed in the oriental languages. This in a considerable degree has been effected by a reduction in the size of the types (which are intended to be used in all the future editions of the Scriptures,) so as to reduce the price in paper and type nearly 60% in 100%, whereby 10,000 may be printed for what 4000 now cost, and to include in one volume what formerly extended to five. Thus the New Testament in the Bengalee, Hindee, Mahratta, and other languages of the east, may be sold at somewhat more than half the price of a New Testament from England of the stereotype edition. In addition to this great improvement, they have so far improved the paper of India as to give it a degree of durability which it had not hitherto possessed; for while the books made of the paper manufactured in the usual way fell a prey to the worms and insects in five or six years, the paper made by the Missionaries remained untouched by worms, when placed for a considerable length of time among papers half devoured by them. The Missionaries also entertained hopes of improving its quality and colour, and reducing the price of paper, although the natives can now afford it at one third the price of English paper.

## 6. HINDEE.

Mr. Martyn's Translation of the Hindee from the Arabic, suited to the Mussulmans population, is about to be printed.

## 7. PERSIAN.

The four Gospels published.\*

\* *The Gospels, and a volume of Scripture Extracts, have been for some time past in circulation.*

Extract of a letter from Dr. Carey, dated Calcutta, Dec. 10, 1813.—  
 “The increasing and pressing demand for the holy Scriptures is so great, that though we have ten presses constantly at work, the demands cannot be supplied. It is near six months since we have had a copy of the New Testament in either the Bengalee or Hindee languages, yet so repeated and urgent are the applications from all parts of the country, that we are forced to give away the gospels of the new edition, before the other parts can be printed off. Besides the translations going on under our own superintendence, which are now twenty-one in number, and of which sixteen are in the press, we are printing a large edition of the New Testament in Chinese, and the Hindostanee version in the Persian character, by the late Mr. Martyn; and are about to commence two editions of the Malay Bible, one in the Roman character for Amboyna, and the other in the Arabic character for Java. Letters are also casting for printing an edition of the whole Bible in the Armenian language.

“Religious Tracts, compiled chiefly of Scripture extracts, are printed in different languages, and have for several years past been very widely circulated.”

“When we contemplate (say the Missionaries, at the close of the fifth Memoir) the prospect presented by the completion of the versions of the Scriptures, now in a course of translation (and of which, we hope, taken as a whole, the work is now more than half done;) and unite with these the versions already made in the Malay, the Tamul, the Cingalese, the Persian, and the Hindostanee languages, together with the translations which probably have been completed in Tartary, we perceive *the greater part of the heathen world will have the word of God in their own tongue wherein they were born*. For although there will then be many languages still left without it, the population through which they extend is so small, that they scarcely amount to a tenth of the supposed population of the earth. What a cheering thought that in a few years *nine tenths* of mankind may probably hear in their own language the word of God, which is able to make them wise unto salvation! And we have in some degree seen what HE can do by *his word alone*. To a part of his word contained in a tract we owe our late brother Petumber; to another our brother Futika, whose joyful deaths are well known;—our brother Deepchund, who has long preached the gospel; and our brethren Kanai and Kanta, who have long adorned it by their steady walk; neither of whom had we ever seen till the frequent perusal of a tract written by our beloved Petumber, had turned their hearts towards the gospel. To a New Testament left at a shop in a village, we owe our brother Sebukrama, and Krishna-dasa, two of the most acceptable and useful native preachers we have; as well as several other brethren from the same village; and to an English New Testament we owe Tara-chund and Mut-hoora, two brethren whom the Lord has given us this year, who several years ago, by reading an English Testament, were stirred up to inquire about our Lord Jesus Christ, and meeting with one in Bengalee, in the beginning of this year, found their way to us, and have since been baptized. Thus what the Lord can, and what he may do, among the nations of the earth by his word alone, even where his people may be unable to gain access in person, is known only to his infinite wisdom.”

Since the date of the above letter, information has been received from Dr. Carey, that the Gospel of Matthew is printed in the KASSAI and the SINDH; as also in six others, viz NAPALA, BIKHANEERA, OODYPOORA, NARWA, JYPOORA, and KUNKU-B.

The Missionaries are now employed in translating the Scriptures into twenty-seven languages; and to assist in this noble work, they have persons from all these people, nations, and languages at Serampore or Calcutta. “The annual expenditure for eighteen languages (say the Missionaries) amounts, at present, to nearly *three thousand pounds sterling*, of which somewhat less than a thousand covers the expense of learned



natives who assist in the various translations." Having proceeded thus far, and encouraged by their great success, they entertain the animating hope of extending the translation of the Scriptures to all the languages of the East.

*For publishing the Scriptures twenty-one stations have been set up, and schools established; many more of each kind are designed to be formed, and other versions of the Scriptures made, if men qualified for the work can be procured, and funds sufficient for their support. To attain this great Christian object, large and increased funds are necessary; but who can doubt the liberality of the British Public, when they are informed of what has been effected, and what may through their aid be accomplished, by distributing through the immense population of the East, in their vernacular languages, the gospel of peace and salvation; by which every man may be enabled to read in his own tongue the wonderful works of God.*

#### INSTALLATIONS.

ON Wednesday the 8th of November last, the Rev. JOHN CHESTER, was installed into the sacred office of Pastor of the Presbyterian congregation, who worship in the new church in Chapel street, Albany. The Rev. Dr. Nott made the introductory prayer, and delivered a sermon from the 2d Corinthians, v. 20.—*"Now then, we are the ambassadors, for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."* The address or charge to the Pastor was made by the Rev. Dr. Neill, and the charge to the congregation by the Rev. Mr. Sweetman of Galway.

ON the 25th of October, the Rev. LUTHER HUMPHREY was installed over the church and society in Burton and Canton, Geauga county, Ohio. The Rev. Jonathan Lesslie made the introductory prayer; the Rev. William Hanford preached the sermon from 1 Timothy iv. 16; the Rev. Giles H. Cowles made the installing prayer; the Rev. John Seward gave the charge to the pastor; the Rev. Joseph Badger gave the charge to the people; the Rev. Jonathan Lesslie presented the right hand of fellowship; the Rev. John Seward made the concluding prayer.

#### ORDINATIONS.

ON Wednesday November 22, the Rev. CORNELIUS B. EVEREST was ordained to the pastoral care of the first church and Society in Windham. The Rev. Mr. Nash, of Tolland, made the introductory prayer; the Rev. Mr. Flint, of Hartford, preached the Sermon; the Rev. Mr. Ely, of Lebanon, made the consecrating prayer; the Rev. Doctor Welch, of Mansfield, gave the charge to the pastor; the Rev. Mr. Nott, of Franklin, gave the charge to the people; the Rev. Mr. Williams, of Mansfield, gave the right hand of fellowship; the Rev. Mr. Fisher, of Windham, Scotland society, made the concluding prayer.

ORDAINED at Watertown, Jefferson County, (State of N. Y.) on the 26th of October last, the Rev. DANIEL BANKS, to the work of the gospel ministry in that town and Rutland. Services were performed in the following order: Rev. Mr. Cook, of Adams, made the introductory prayer; Rev. Mr. Clinton, of Low-Ville, delivered a Sermon from 1 Cor. iii. 2.; Rev. Mr. Moredock, made the consecrating prayer; Rev. Mr. Bliss, of Lorraine, delivered the charge to the pastor elect, and to the people; Rev. Mr. Dutton, of Champion, gave the right hand of fellowship; and the Rev. Mr. Spears, of Rodman, made the concluding prayer. The audience was numerous and attentive, the whole of the exercises were solemn and impressive.

In Holliston, (Mass.) 6th inst. the Rev. JOSEPH WHEATON. Introductory prayer by Rev. David Kellog, of Farmingham; sermon by Rev. Otis Thompson, of Rehoboth, from John xiii 20; consecrating prayer by Rev. William Greenough of Newton; charge by Rev. Nathaniel Emmons, D. D. of Franklin; right hand of fellowship by Rev. Jacob Ide, of Medway; concluding prayer by Rev. Calvin Park, Professor of Moral Philosophy and Metaphysics in Brown University.

At Bristol, (R. I.) 15th Nov. last, the Rev. JOEL MANN, was ordained as colleague with the Rev. Henry Wight. Sermon by his brother the Rev. Cyrus Mann, of Westminster, Ms. It may be suitable to notice, that there was an uncommon solemnity on the interesting occasion. The sermon from the brother of the pastor elect, and the charge from the venerable senior pastor were truly impressive and affecting.

### OBITUARY.

DIED, in Georgetown, Lincoln county, Nov. 8th, in the 82d year of his age the Rev. EZEKIEL EMERSON

In Woodridge, (N. J.) on Tuesday, Nov. 29, Mrs HANNAH ROE, wife of Rev. Dr. AZIL ROE, pastor of the first Presbyterian church in that place, aged 63 years; and on the Saturday following, Dec. 2, the venerable pastor himself, closed his earthly career, in the 78th year of his age.

In Weymouth, Hon. COTTON TUFTS, Esq. aged 84.

In Baltimore, Dec. 3d, the most reverend doctor JOHN CARROLL, Archbishop of Baltimore, in the 80th year of his age.

In Williamstown, (Mass.) Rev. WALTER KING, aged 58.—He was seized of paralysis in his pulpit, in the afternoon, and died in the evening of Sunday the 3d inst.

At Savannah, (Geo.) Col. JOSEPH HABERSHAM, aged 65.

At Washington City, JOSEPH TARBELL, Esq. a Post Captain in the Navy of the U. States.

At Royston, (Eng.) Oct. 22, Rev. SAMUEL CARY, associate minister of King's Chapel in Boston.

### *Donations to the Missionary Society of Connecticut.*

1815.

Nov. 3.	From Rev. George Colton, collected in new settlements,	- - - - -	\$ 5 72
8.	From Rev. Matthew Taylor,	do. do.	51 76
9.	From Rev. Samuel Sargeant,	do. do.	13 32
	From Rev. Jonathan Lesslie,	do. do.	34 50
	From Rev. John Spencer,	do. do.	38 12
27.	From Rev. John Seward,	do. do.	34 50
Dec. 1.	From A Friend of Missions, of Middletown,		20 00
6.	From Rev. Marshfield Steele, collected in new settlements,	- - - - -	9 93

\$ 207 85

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